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WEEKLY REVIEW.

—Infidels say that the principle embodied in the words "We love him because he first loved us" is of the nature of selfishness. It springs from the sense of good experienced by ourselves. He loved me and gave Himself for me, says Paul, furnishing us with the key to his own devotion. The caviller says that this is from selfishness. Now the Christian is conscious that his love to God has nothing selfish in it, and Paul is to him the very type of unselfishness; but there is a show of logic in the objection advanced which perhaps he may have some difficulty in rebutting. The matter may be elucidated by the following comparison. In a time of famine some man establishes a public dining-hall large enough to accommodate all the poor, and having made commensurate preparation has it proclaimed every where that whosoever will may enter the hall and dine, daily, during the time the famine lasts. One of the guests may say, My heart is full of gratitude to this good man for having saved my life when I was starving. Would there be selfishness in that? There was no discrimination made in his favour against others; the blessing bestowed on him was made all the sweeter by the fact that it was for every body, though the relief of his own wants enables him to realize the greatness of the boon, more than if he had remained outside and looked on. Then again, what is this salvation that comes to us through the knowledge of the Lord's love to ourselves and to our fellow-men? It is salvation from selfishness; translation from a region where self is the centre, to a region where divine love is the centre, so that all our powers are made over to that divine love to give it suitable expression. Conversion, so far as it is real, is the incarnation of Philanthrophy in the converted man.

—A contemporary says, regarding the case of Rakhmabai:—

> So far as the Indian Civil Code is concerned it would seem that even though Rakhmabai were to satisfy this decree by going to jail for six months, if her husband were to ask her on her coming out of jail to come and live with him and she refused, there would be a fresh cause of action on such refusal, entitling him to a fresh suit.
>
> Thus her whole life might be spent in imprisonment. We should be very sorry if this were found to be a correct view of the case. We cannot bear to think that the High Court of Bombay would consent thus to be the tool of Caste-malignity, for this is what it really amounts to.

—The last *Overland Mail* brings us tidings of the death of Henry Ward Beecher, the distinguished preacher, writer and orator, aged 74. He was the most eminent of a remarkable family. His father, Dr. Lyman Beecher, was a preacher and theological professor held in very high esteem, with peculiarities that became much more pronounced in some of his children. Henry Ward Beecher was a man of great intellectual power, and of decided originality, which latter quality, in the judgment of some, was a snare to him, disposing him to find attractiveness in opinions from the very fact that they were not generally considered correct. He was a fearless opponent of slavery. He has written very much that is admirable, but has not always been careful to see to it that what he wrote was in harmony with Scripture. He had a natural horror of every thing like hypocrisy and cant, but his dread of the imputation of cant drove him too far to the other extreme and led him to slight some elements of evangelical religion. The highest kind of Christian life demands *naturalness*, that is, the free utterance and outward exhibition of the inner man; but then it also demands, first and foremost, that our inner man be modeled upon THE TRUTH.

—A letter signed "*Era*," in our correspondence columns, reviews the remarks made by us in noticing a letter signed "*Credo et Amo*." We do not believe that the Bible was intended to answer all possible questions. It is eminently practical. It is all that man needs in order that he may be made "wise unto salvation," and that "the man of God may be perfect, thoroughly furnished unto all good works." Salvation implies condemnation; the Gospel is a remedial system; Peter was to make known even to Cornelius words whereby "he and his house might be saved," (Acts 11.14.) Men generally are under condemnation because of their rejection of the light of nature, their transgression of commands known to them. Dying without the knowledge of the Gospel, they will be judged by their treatment of the light which they had, as we learn from Romans 2 : 6-16. Dying after having heard the Gospel, they will be judged by their treatment of this fuller light: responsibility is according to light. We are free to confess that there is a very limited and defective obedience rendered by those who profess to have received the Gospel, and with it the command to make it known to every creature. Not only are many quite negligent of this command, many are trying to diffuse a corrupt Gospel, in which the Church is put in the place of Christ; and many who are earnestly seeking to proclaim the true Gospel, do not give the attestation of lives fully conformed to the Gospel, and are wanting in the faith which would secure supernatural attestation from their Leader and Commander. All this complicates the question. It certainly enhances the guilt of those who through unfaithfulness refrain from making known the way of life. With all these abatements, there is enough of Gospel truth to convince men that God is offering them mercy through Christ, if their hearts were not alienated from God. We repeat: What the law says it says to those who are under the law; what the Gospel says it says to those who are under the Gospel. The latter pronounces concerning those whom it reaches. The Bible teaches, directly and indirectly, that the present is the time of probation and the time of salvation, and it does not teach any post-mortal probation. At the same time it pretty clearly intimates that the Gospel is to have a universal triumph; the whole earth shall be filled with the glory of God; though we may suppose that the Gospel shall first reclothe itself with the divine power that belonged to it in the beginning, and that is indicated in the promises. Men may speculate as to what might be under conceivable circumstances, but let them beware how they wrest the Scriptures to make them speak what they fancy they ought to speak. See, for a further discussion of this subject, our editorial entitled, "Believeth all things."

—When the Emperor of Germany comes forward to testify in the most public manner and most express terms that he cannot govern his Empire without the aid of the Pope, it is time for us to recognize the fact that the Pope is not politically the cipher that some would make him to be. The Emperor, *i. e.* Bismarck, wanted the Reichstag or Parliament to pass a Bill known as the Septennate, settling for seven years the military Budget so that it should not be in the power of the Parliament for seven years to lessen the amount annually expended on the army and navy. The late Parliament would not pass this Bill, and was dissolved and the Emperor appealed to the country. But before the elections took place the Emperor came to an understanding with the Pope, that the latter, in view of Imperial concessions to be made to the cause of the Roman Catholic Church in Germany, would call upon all good Catholics in the Empire to vote the Imperial ticket and thus secure the passage of the Septennate Bill. The Pope wrote to Dr. Windthorst, leader of the Clerical party, that the latter were to favour the Bill. The result has been as was anticipated. There is a large majority in favour of the Governmental measure. The Bill passed on a second reading, on the 9th by a majority of 247 to 20.—83 members refraining from voting. When the President and Vice-President of the Reichstag waited on the Emperor, the latter was very affable:

> Referring to his relations with the Pope, his Majesty said that on the accession of his Holiness to the pontifical throne he was already convinced of his pacific disposition, and for that reason he had appealed to him to act as arbiter in the Caroline Islands dispute. The Emperor expressed the hope that all ecclesias-

tical complications would shortly be peacefully and completely settled.

His Majesty appears to lose sight of the humiliation involved in the fact that so many millions of his nominal subjects, make more account of the Pope's wish than of the Emperor's. There are some other countries in which the same kind evidence of is to be furnished. Roman-Catholic priests are now teaching the Irish that it is their duty as good sons of the Church, to withhold the taxes demanded by Government. Any amount of this kind of disloyalty may go on in secret, behind the inviolable screen of the Confessional; but now the instruction is given publicly.

—We are somewhat surprised at the tone of the *Indian Christian Herald* in the case of Rakhmabai.

Rukhmabai is a woman of culture and accomplishments, but she owes all these to her parents. Could she have complained if her parents had kept her ignorant and uneducated? Suppose then her parents had made a mistake in the selection of her husband--such mistakes are oftener made by those who have to choose for themselves, but is that a sufficient ground to a dutiful daughter for setting at naught the obligations duly imposed upon her by their act?

The *Indian Christian Herald* goes on to say that the Hindu Marriage Law is a "disgrace to our statute-books." It seems to us that our contemporary confounds things that differ. Filial obligation requires that we should honour our parents in all matters that properly pertain to paternal government. Has a parent a right to sell his child into slavery? Is a child bound to be a wife of Khundoba, *i. e*, live a life of prostitution, because the parent chose to consign her to such a fate?

—A Lecture was delivered lately in Calcutta on Vegetable Fly-traps. Some scientific men favour the idea that the flies caught by the contraction of the petals of some flowers are a means of alimenting the plant. We doubt it. Flowers are not the organs by which plants obtains nourishment. The alimentary ducts of plants are fed by the roots and get their nourishment from the soil, and the flower is the final expression of this nutrition. The fly-traps may answer some purpose, but we do not think it is such a one as has been suggested.

—There was an unusually large gathering at the Y. M. C. A. rooms on Tuesday last to witness the distribution of prizes to the children of the Lower Colaba School, carried on, as our readers may remember, under the direction of Mr. and Mrs. Trimbuck Canaran. The Report was read by Mr. Trimbuck and was of a very satisfactory character. There was a diversified programme of recitations, hymns, dialogues, addresses, which enabled the audience to appreciate the care and ability with which the children had been taught. The Hon. Mr. Birdwood presided, and at his request the Hon. Mr. Telang stated in English the substance of two addresses in Marathi on Child-marriage, delivered by a girl and a boy. At the close a Jubilee-song in praise of the Queen-Empress, composed by Mrs. Canaran, was sung by the children. The Chairman spoke in high terms of the energy, care, diligence and skill shown by Mrs. C. in the instruction of the children. Mrs. McLeod Campbell distributed the prizes. Many Parsee and Hindoo ladies were present at this gathering.

—With reference to a Circular (in another column) on the presentation of Bibles to students, we may remark that in four of the Colleges of this Presidency, the Scriptures, with accompanying volumes supplied by the Tract and Book Society, have already been distributed. Professors in Government Colleges are finding out that they are not so restricted as regards a work of this kind, as they may have supposed they were. It is plain, both from the letter and the spirit of the Government Resolutions quoted in the Circular, that there is nothing to hinder their taking part in a distribution of this kind.

—We are requested to intimate that the Rev. P. R. Mackay, M. A., of the Free Church of Scotland, from Preston-pans, is expected out immediately to occupy the pulpit of the Union Church at Mussoorie.

—H. W. G. in the *Christian* asks:—

Is the present mode of living, in most Christian families, the *best*? Is it well to spend so much time on our houses; to make such a point of having everything in good style? Are these social gatherings (parties) so common amongst us a really profitable way of expending time and money? Do they afford the best kind of recreation, and do they increase our influence for good? Is it enough to live outwardly just as the world lives, and, after all its pressing claims have been satisfied to give what remains of time, money, thought, and strength to the Lord's service?

Would it not be better to content ourselves with plainer homes and furniture, a mode of dressing requiring less time and money, and a perfectly simple style of living? And, if we wish to gather our friends together, would it not be more consistent to do so in an openly *unworldly* way, without any costly or troublesome preparation, either in house, table, or dress? Should we not thus secure ourselves double or treble the time for devotion and for service?

These questions answer themselves, we think.

—This week's telegrams tell us of a revolutionary conspiracy in Spain, and two attempts to assassinate the Czar of Russia, all baffled. The Regents of Bulgaria recognize something alarming in the state of affairs; the Goliath of the north is too much for their faith. The Crimes Bill is making its way slowly but steadily through the house. Outrages continue in Ireland. Another priest has been arrested for refusing to give evidence.

—We have already spoken to our readers of Miss Leonard from America and of the meetings on the Higher Life held by her in Madras. She has been for a year or two in Australia, labouring with great acceptance and with happy results, in the Master's service. She is now in Bombay, and is expected to have charge of the services in the Grant Road Church to-morrow, 11 a. m. and 6 p. m. We recommend all that can do so, to avail themselves of an opportunity of hearing her expound the word of God.

—A remarkable case of credulity is reported. Jirdhur Kala, a Bania, persuaded a fellow-caste man that he had found out the art of turning a currency note into two, and received from the latter a note of Rs. 1,000 to be thus doubled by his art. When asked for the notes, he said it could not then be taken out of the machinery, and finally that he had used too much acid and burnt up the note. He and his accomplices have been arrested. After all, the credulity shown in this case, is not greater than that shown by the disciples (European and Native) of Madame Blavatsky, who believed that she got bank-notes as she needed them, placed by spirits in a certain drawer.

—We regret to mention that the Rev. De Loss M. Tompkins has been obliged to leave for America. He came out in connection with the S. I. Conference at the end of 1884, we think, and after spending a year in Mussoorie, in charge of the Boys' School there, was transferred to Nynee Tal under the N. I. Conference. He is compelled by poor health to return to America. Miss Mansell, of the N. I. Conference, has been obliged to leave, having recently had an attack of typhoid fever. The Rev. D. W. Thomas of the same body, accompanied the above, on a visit to America. Mr. Thomas has been 25 years in the country and hopes to return. The Rev. John Traill, of the U. P. Mission, Jeypore, who came out in 1870, has just taken a furlough home.

—Seven years after his abrupt departure from India a statue of Sir Richard Temple rises—not in Calcutta or the Central Provinces,—but in Bombay which had the smallest share of his Indian service. This statue was unveiled on Thursday last, with appropriate words, by H. E Lord Reay.

—The following is from the *Liberal and New Dispensation*:—

The apostle and missionary of this church has consecrated his whole life to God's service. He is absolutely the servant of God. He is, therefore, wholly under the direction of His Durbar. In no part or parts of his life, therefore, can he spend his hours in a capacity in which he is not responsible to the Durbar. Whether he eats or drinks, he is always under its control. He is never a private man, never in a private capacity, but every moment of his life he is God's servant, and he is answerable for all his actions to the Durbar which is to guide, regulate and mould him.

We learn from this that in the New Dispensation the infallibility is now with the Durbar. We reported last week the reconciliation of Mr. Moozumdar to the Durbar; has he come in on the understanding expressed above? The Durbar is in the place of God, which simplifies matters much, no doubt.—We now learn from the *L. and N. D.* that Bhai Pr. Ch. Moozumdar says he has nothing to do with the Durbar; his dealings are with the community at large. So that unanimity appears as far off as ever. What makes the thing more curious is that Mr. Moozumdar is a member of the Durbar; so that the infallible Durbar is at loggerheads with itself.

—We have much pleasure in stating that the difference between the M. E. Church and the Wesleyan Church in Egatpoora has been amicably settled, the papers withheld on the one hand having been made over, and the amount due on account of the Church-building having been paid.

NOTICES OF BOOKS AND REPORTS.

Report of the Bareilly Theological Seminary and Normal School. Those who have the charge of this Institution understand that a large majority of the Christian pastors now needed and likely to be for some time, will have to minister to those who occupy

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a humble sphere and can only support such as are content to live as they themselves do. This problem of a "low-salaried and well-qualified ministry" for village congregations, has to be confronted. Our friends in Bareilly are giving due heed to this. Some are praying and hoping for

"A time when our educated native brethren will esteem the reproach of Christ greater riches than the treasures of Egypt—or in other words—when the Christian B A. and M. A. of the University, will prefer the lower rank and pay of a preacher of the Gospel, to the higher rewards and honours of Government service."

Can we expect the B. A. or M. A. Native minister to bury himself in a village where no one can appreciate the abilities he has been at so much pains to cultivate, and where he will find little scope for their use? He may have the grace to do it; but is he likely to judge that providence leads him in that way? We believe that men taken from the very class they are to minister to, and furnished with an education that will not create a chasm between them and the people, are the men most needed. The Rev. Dr. Scott is Principal of the Bareilly institution, Rev. H. L. Mookerjee, Professor, and there are Moulvies and Moonshis teaching languages and Mathematics. There are courses of Lectures by others. In 12 years there have been 96 graduates, 6 last year. There are 30 students in the Seminary and 25 in the Normal Department. Greek and Hebrew are taught to students of special competency. The range of study is sufficiently extended. Biblical studies are most prominent.

The limited supply of text-books in the vernacular renders instruction by lectures and conversation more necessary. In most subjects our method is to give the substance of a subject in the form of a consecutive lecture giving opportunity for questions. The lecture is then dictated in such a way that learners can all make a complete abstract of it.

Rajamarg. March. Marathi. Contents: Editor's Table. Cast thy Bread on the Waters. The Language of Real Consecration. I believe in the Holy Ghost. Not of the World. Spiritual Power. Self-righteousness. Holiness a Knowledge of Jesus.

Report of C. M. S. Institutions at Sharanpur near Nasik. The Normal Class for training teachers of Vernacular Schools had six pupils last year. A large number is expected in 1887. Poor Asylum: 19 inmates. Orphanage and Boarding-School: 73 children. Some money collected last year was lost through the villainy of the collecting agent. The Farm was not so successful as it had previously been. It furnishes a healthy occupation to the children. Adult baptisms, 3. Communicants, 173, of whom at Nasik and Sharanpur, 114, at Egntpoora, 39 There are 9 schools and 357 pupils. School-teachers, 18; Catechists, 7. The cost of a new church would be Rs. 20,000; in hand, Rs. 13,000. Rev. W. A. Roberts is now in charge.

Report of the Bombay Branch of the Chr. Vern. Ed. Society. The Committee are Revs. Drs. Bissell and Fairbank, Rev. Messrs. Hume and Smith, with Mr. J. S. Haig, Secretary. Our readers are not ignorant of the excellent work done by this Society. The students of the Training Institution are in three classes. Pupils last year, 58. Fifteen left to engage in teaching. The demand for Christian teachers constantly increases and now exceeds the supply. From the beginning 364 boys have left, mostly to engage as teachers or preachers. The village schools taught by them bring elementary education down within the reach of the temple.

Dr. Fairbank, than whom no one is better qualified to speak on the subject, has told me that our trained teachers had completely changed the character of their schools all through his district, and that in one year one of his teachers had brought forward for baptism no less than eleven persons from among his pupils and their friends. Some years ago, an English officer who knew the district and the people well, said, "These men of yours have made the very name of Christianity respected all over my district." These instances afford a fair illustration of what is expected of our training institution, and also of the good work done by our teachers.

Want of funds has somewhat checked the work of publication. Some 13,000 copies were printed.

Malegaon Church Committee's Report. Marathi. Account is rendered of three funds for the Pastor's support, the extension of the Gospel and the care of the poor; of meetings, changes and Annual Meeting.

Harvest Field. March. Contents: How Preach to the Hindoos; Rev. T. E. Slater. —Southern India and Ceylon. District Meeting. North Ceylon. Notes and Extracts. Literature. News of the Churches. News of Missions. Mr. Slater thinks that to win the people we must respect their religious convictions. We must condemn not so much their religions as the sin and wickedness in man. We shall take an early opportunity of noticing some of the opinions here stated.

Report of the Benevolent Society. This name is hardly distinctive enough, there are so many benevolent societies. The Hon. Mr. Telang is President and the Committee consist mostly of Native gentlemen, specially military officers. They have an orphanage for the destitute children of Native officers and men. Collections on behalf of it are made in the Native regiments. The orphans number 16. The Society has an organ, the *Pundit*, and publishes vernacular translations of books pertaining to military duty. One peculiarity of this Report is that it is in Hindustani, expressed in Marathi characters. The Orphanage expenditure was last year Rs. 486, that of the *Pundit* about Rs. 1,500.

INTERNATIONAL BIBLE STUDY.

April 3, 1887. *Gen.* 37: 23-36.—*G. T. Gen.* 39: 21.

See last Guardian.

April 10.—*Gen.* 41: 38-49.

GOLDEN text: *Commit thy way unto the Lord: trust also in him: and he shall bring it to pass.*—Ps. 37-5.

Commit to memory vs. 38-40.

"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?"

Even Pharaoh, this heathen monarch, was compelled to admit that the Spirit of God was with Joseph, teaching, leading, qualifying him. God had at once confounded all the priests of heathenism, and borne testimony to Joseph as his servant, messenger and mediator. One who could reach the hidden thought of God, hidden in these strange dreams, was competent to have the control of the internal affairs of the state, during the years predicted. Pharaoh recognized the hand of God in those strange providences that had brought Joseph to Egypt and brought him to the notice of the King. He places him over his house. "According unto thy word shall all my people be ruled; only in the throne will I be greater than thee. See, I have set thee over all the land of Egypt." Thus, in a day, we see Joseph advanced to the highest position in the greatest kingdom under the face of the sun. This dignity would have crushed to the ground any ordinary youth, who had received no special education for such functions. This was the eminence that Moses turned from when he chose to identify himself with his Israelite brethren. Let us notice, in passing, that while God chose the children of Abraham to be a peculiar and separated people, walled off by a sacred partition from other nations, yet was He continually sending notices of the truth concerning himself into the surrounding nations, giving them opportunities of becoming acquainted with the Way of Life, had they been minded to embrace these. And on the Egyptian monuments we find evidences of these scintillations from the glory without.

The world cannot make too much of those men in whom is the Spirit of God, to whom God makes known the steps he would have them take. These are men of prayer, to whom the honour that cometh from man and the frown of the world are equally indifferent; God's love for men dwells in them and they are living sacrifices for the good of men. But the school in which they get a fitness for such exaltation is a school in which few graduate. The undergraduates are an immense host.

"Pharaoh took off his ring from his hand and put it on Joseph's hand, and arrayed him in vestures of fine linen and put a gold chain about his neck, and made him to ride in the second chariot which he had; and they cried before him, Bow the knee." The ring was his signet ring, affixing the seal of royalty to the decrees issued by him. The rest of the paraphernalia was to affect the minds of the people. All Egypt was given to understand that Joseph was Khedive or Viceroy, in the place of the King, and that no man could honour the King who did not honour Joseph; all were to honour the King by honouring Joseph.

Pharaoh gave Joseph a new name, a worthy one, Revealer of Secrets *(Zaphneth-Paaneah).* Jesus has promised to write his new name on him that overcometh, and in the Apocalypse does he not come before us as Revealer of Secrets? No one else was found worthy to take the book and unloose the seven seals thereof. Pharaoh would perhaps have created dissatisfaction among the nobility and his relatives by elevating this young foreigner to so exalted a place, if the hand of the Lord had not been so marked in it, that they dared say nothing. And they knew well that if events did not turn out according to the explanation given of

the dreams, Joseph would soon be cast down from his exalted place. Meanwhile, a grand marriage was organized by the King. Joseph was married to Asenath, the daughter of Potipherah, Priest of On, a person of great distinction and this increased the *éclat* that attended the new administration.

Joseph was 30 years of age at this time. So Jesus was about 30 when he entered on his public ministry. Joseph had been in the country long enough to learn the language and the usages of the people. He had also been there long enough to make shipwreck of his faith, if his faith had been as wreckable as that of many young men who come to India from Western countries.

Joseph traversed the whole country and made people everywhere acquainted with his plans, and pointed out to the servants of the state their new duties. For seven successive years the harvests were notable even in Egypt, the granary of the world. The Nile reached the high water mark year by year, and a system of political economy was introduced calculated to guard against all waste. The people had enough to eat, and there was a large reserve gathered in annually and stored in substantial buildings, well protected from the ravages of vermin. The superfluous population were employed in building the needed granaries, and the Public Works Department were released from the burden of adding to the magnificent palaces and temples and pyramids which had hitherto had so much of their attention. Joseph had *one thing to do*, and he did it with all his heart and soul, and with all the wisdom given him by the Lord.

What a glorious thing to get into alliance with Him that sitteth on the throne of the Universe, who has all power in heaven and in earth; to get our will blended with his will, and his plans written in our hearts, to be afterwards written in works of sublime beneficence. Such an alliance is offered to us in Christ Jesus. He is glorified in his people; we are joint-heirs with him; our weakness and divine omnipotence kiss each other in him.

The Bombay Guardian.

SATURDAY, APRIL 2, 1887.

BELIEVETH ALL THINGS.

Charity, or Christian love, believeth all things—that God has spoken—and thus obtains a touchstone by which to distinguish good and evil, the true and false. For this same charity "rejoiceth in the truth."

With reference to some opinions advanced in our Correspondence columns, we invite attention to the following considerations:

We submit that no man is competent to sit in judgment regarding the teaching of Scripture, who does not receive the testimony of Scripture concerning his own sinfulness. The great controversy between God and man is regarding sin. God cannot belittle his own authority, especially as his commandments describe the only path of true happiness for all subjects; to belittle the law would be to trample on the happiness of his creatures; God can only regard sin as an infinite evil, being an assault upon infinite perfection. But sinners employ their ingenuity in justifying themselves, in denying the greatness of sin; and as their sin is a trifle, anything more than a trifling punishment seems to them injustice. But in the nature of the case, they are out of court, their testimony is of no validity. Their own personal sin is a bias that precludes them from rightly judging it. When a man, through the knowledge of the sufferings of Christ, is brought under conviction of sin, all the reasoning of the world fails to convince him that his sin is not infinite. It bulks up so that he can see nothing else, and in many cases all the promises of the Gospel fail for a while to convince him that salvation is possible. Try to persuade such a one that Jesus does not mean what he seems to, when he talks with such fearful emphasis and reiteration about the unquenchable fire and the undying worm, and he will turn from you with contempt. He knows too well that Jesus means just what he says; for he has the prelude of hell in his heart. A person once told us about his conversion. He said: "I was a builder and was engaged in building a house in this town, (Milford, Penn.) Special services were held in a church and I was induced to attend them. The truth of my guilty and ruined state was then brought home to me, and I became so distressed, that I was obliged to suspend all work. I was present every evening at the meetings, and I spent the whole of every day in roaming the woods around about the town. One evening, coming in to the meeting, I passed by a blacksmith's forge, and as I looked upon the flames, I felt conscious that if I were thrown into them, it would add nothing to my pain, so awfully intense was my distress on account of sins committed against a holy God. Some time afterward, I took home to my heart the truth that Jesus had suffered for me on the cross, and that God forgave me for his sake." Cases of such deep conviction may not be common in these days, but that the teachings of Christ concerning sin are fitted to produce them, cannot be denied. And we believe that such convictions must be more common than they are, before we shall see these greater triumphs of grace which we are looking for.

It tries our patience not a little when those who profess to be friends of Christ and of his Gospel, torture his words to make them speak something very different from what they seem to an unbiassed reader to mean. *Credo et Amo*, in another letter, insists in finding contradiction in the two expressions first quoted by him. On consideration, we acknowledge that when a man reads Christ's words about the unquenchable fire and finds no intimation of endless punishment there, we ought not to be surprised at any compatibilities or incompatibilities that he may find in pulpit utterances. We also see how perfectly futile must any course of ratiocination be on our part. For the sake of others who have not adopted a theory which requires them to put a strait-jacket on Scripture, we remark that the teachings of Jesus with regard to the doom of the unbelieving have been received by thousands and myriads in all ages, as a genuine intimation of what is before such, and a consequent horror of great darkness has come down upon their spirits, and they have had a sense of guilt so insupportable that they have broken through the restraints laid upon them by kindred, society and evil habit, and have flung themselves at the feet of Christ to receive joy and peace in believing. Delivered from such ruin they have devoted the whole of their life to the service of Christ and of their fellow-men, and have finally gone to be with Christ. This devotion takes its character from their deliverance, their deliverance from their sense of sin, their sense of sin from the teachings of Christ. Go now to these persons and point out to them that they made a great mistake in so interpreting the teachings of Christ; tell them that there is really nothing alarming in these teachings; God is so amiable that he could'nt be angry, if he tried. How will your suggestions seem to them? If they credit you, will they not begin to feel that their whole Christian course has been a mistake? that they have been building on the sand rather than the rock? And if the words of Christ concerning penalties can be twisted to signify a process of purification, what may not his words concerning everlasting life be made to mean? No, the believer says, Let God be true, though every man a liar.

At the very close of Scripture we read, He that is unrighteous, let him be unrighteous still.

Hell, according to the modern apprehension brought forward in our correspondence, is a blessed place to go to, notwithstanding that it was prepared for the devil and his angels. It is, we now learn, the laboratory where divine Love separates us from all that evil that was not cleansed away in this life. Wonderful the alchemy of modern criticism.

BEHOLD THE MAN. II.

AN INVITATION TO ALL TRUTH-SEEKERS.

Jesus of Nazareth was about thirty years of age when he entered upon his ministry. As he only lived on earth a little more than thirty-three years, nine-tenths of his life had already elapsed when he appeared in public as one commissioned to speak in the name of the Lord. Like one of those plants that come slowly to maturity in some sequestered place, unrecognized and unnoticed, till suddenly its magnificent efflorescence bursts upon the world, so this unknown man pursued the even tenour of his way unchronicled and unregarded in the obscurity of Nazareth, until the age prescribed for Jewish priests to enter on their functions. Not that he belonged to the priesthood. He belonged to the laity, and was brought up to a trade, that of a carpenter. He was the reputed son of Joseph and Mary, devout people residing in Nazareth; but they who were intimate with these good people knew that there had been something extraordinary about his birth and that Mary had received him as a special gift from the Lord, destined to achieve the deliverance of his people. The recollection of these things gradually faded from the minds of men as the child grew to adolesence and to manhood, without any effort to distinguish himself from others except in the more faithful discharge of every-day duties. Jesus was content to remain a labouring man, and—especially after the death of Joseph—by the diligent practice of his trade sought to earn what was needed for the support of his

mother's family. He was well aware of the important functions he was destined to fulfil, but he would not allow this to hinder him from taking such an interest in the homely duties of his life in Nazareth, as was necessary for their successful performance. He walked by faith; he knew that the one who is faithful in that which is least will also be faithful when greater things devolve upon him. Knowing that "sufficient unto the day is the evil thereof," he lost no time in dreaming, fretting or complaining. As the years went by unsignalized by any uncommon achievement, he let patience have its perfect work, that he might be perfect and entire, wanting nothing.

The authentic notices of his early life are very scant indeed. Those who have given us the story of his life have considered it their principal function to delineate him in the period covered by his public ministry. Yet we have a few indications of what he was in these earlier years, and as they are very significant it will be well for us to give heed to them.

To protect him from the jealous wrath of King Herod, while he was yet an infant, his parents fled with him into Egypt, and remained there until they heard of the death of this King when they ventured back and settled at Nazareth. We have then this notice of the child: "And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" As he grew physically so he grew spiritually; the grace or favour of God was upon him, communicating to him the wisdom that was suited to his years. The language implies that his nature was developed according to the laws that belong to uncorrupted human nature There was orderly though rapid growth; one truth was received and pondered and obeyed, and then the truth that naturally followed it was made known, and so on. From Mary's anthem (Luke 1: 46-55) it is evident that she was well acquainted with the Scriptures; it is probable she knew how to read and was accustomed to read the Scriptures and the Targums; it is probable also that she taught Jesus to read while he was yet of tender years. It is certain that at the age of twelve years, he had an uncommon acquaintance with the Scriptures and a still more uncommon delight in them. Taken to Jerusalem at the time of the Passover feast, he soon found his way to a chamber in the sacred precincts of the temple where a number of learned shastris were discussing points of doctrine. The boy Jesus was greatly delighted to find himself in an assembly convened for the very purpose of discussing the questions that he was most interested in. The company of Nazarene worshippers left Jerusalem on their homeward journey, never doubting that the boy Jesus was along. But at the close of the first day's journey, his parents ascertained to their great surprise that he had remained behind. This circumstance shows that the boy was not tied to his mother's apron-strings; Mary and Joseph were accustomed to rely on his good sense and his regard for propriety; they knew that he was taught of God. Sorrowfully they retraced their steps, and after reaching Jerusalem went everywhere looking for him. At length they found him among the doctors of the temple, greatly absorbed in the questions there under discussion. They noticed that "all who heard him were astonished at his understanding and answers." His questions showed that he had very deeply pondered the meaning of Scripture The doctors or shastris were surprised and took the opportunity of asking him some questions probably with regard to the unfulfilled prophecies. His answers were not framed according to the traditions; comparing Scripture with Scripture he was careful to advance only that which coincided with the whole teaching of the word. He had no particular theory to support; no position to maintain; he searched the Scriptures with entire impartiality, and stated simply his convictions, so far as they were reached.

His parents told him of the anxiety and distress with which they had sought him. He said unto them: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" In this way he gently reminded them that he had a mission in life, and that they must be prepared to see him enter on this whenever it should be made plain that it was his Father's will. Nevertheless he went back with them and continued to show them filial reverence. It was very refreshing for him—after the leaden apathy that met his enquiring spirit in Nazareth,—to find himself for some hours in the intellectual atmosphere of Jerusalem where men made so much of the word of God, of the letter of it at least. But he did not allow his own predilections to sway him, and went uncomplainingly back to the unappreciative Galilean village.

SOCIALISM AND THE GOSPEL.

THE disciple helps us to know the master; for he shows us what he is taught; he tells us not merely his own ideas; his master's ideas are his; we find in him not merely his own character; his character is the reflection of his master's. Speaking of his disciples Christ says, "I am glorified in them;" for he is revealed in them. How is the vine revealed except in the branches? they reach out to us the fruit by which we ascertain the goodness or badness of the vine. Christians are called disciples, and the world regards them as such, and scrutinizes them that it may know what Christ most insists on, what his principles are, what his doctrine is, what the nature of his salvation is. Woe unto them if they misrepresent him It must needs be that offences come; but woe unto the man by whom the offence cometh, the stumbling-block, the misrepresentation of Christ and his Gospel.

Our readers go along with us so far, and echo the woe pronounced against these unfaithful disciples, and call for their exposure. But these unfaithful disciples are far from being conscious that they are such; and to prove that they are not such, they appeal to the fact that Christians generally understand Christ as they understand him. Well, what if the generality should be wrong, each one resting in the fact that all the rest share his view! There have been times when, in order to follow Jesus truly, a man had to consent to stand alone like Daniel.

Let us take up a particular topic, Covetousness, and see how far our ideas of the ugly thing are modelled upon those of Christ.

Beware of covetousness, said Jesus, and the occasion of his saying it was the application made to him by a certain man, to remonstrate with the man's brother and get him to divide with him the inheritance. This man evidently believed that he had a right to a portion of the estate left by his father, and that his brother was treating him with injustice by withholding it. Which of us would have thought that there was any particular exhibition of covetousness, on the part of the man who was urging his suit? Would not nine out of ten ordinary Christians, believing they had such a claim, urge it, and ask other Christians to help them to win their suit? But Jesus found covetousness in the fact that the man was anxious to get what he believed was legally his. Is this a common view? Is it not a very uncommon view, indeed?

But let us notice what more our Lord had to say on the subject. He went on to speak a parable of a certain rich man whose fields brought forth abundantly, insomuch that he was somewhat embarrassed to know what to do with the exuberant harvest. Here let us note that the fields were his; there is nothing to show that they were not justly his; the fields were his and the crops were his. If the crops had been scanty, his would have been the loss. In the kind providence of God, there was this year a splendid harvest; whose should the gain be if not his? Among all his neighbours who would blame him if he tried to conserve what the Lord of the harvest had given him? He needed larger barns; he constructs them and stores away the grain so lavishly bestowed upon him. But just when his plans are consummated and he has much goods laid up for many years, he is called away and ceases to have part or lot in the produce of his fields. This parable is designed to illustrate covetousness. But where is the covetousness, in the estimation of Christians of the present day? Do we call church-members to account for trying to keep what the Providence of God bestows upon them? What would be thought if a rich farmer were called to answer a charge of covetousness, because he had simply stored away the proceeds of his fields for future use? or if a rich merchant were arraigned because he had added the large profits of this year to his capital? Why, there would be a general outcry. The thing would be denounced as fanaticism! Has not God himself, in his Providence, bestowed the wealth referred to? There may be many poor people in the community to which this rich man belonged, but the fact remains that God has given this abundance to the rich man, and no one has any right to impeach God for having chosen him to be the depositary of his gifts

But we have overlooked something. To the rich man—as to all of us—God had spoken, saying, Thou shalt love thy neighbour as thyself. This command is the forerunner of all God's benefits, and if we give heed to it, we shall know what use to make of whatever wealth God puts into our hands Yes, before that exuberant crop met the gaze of the rich farmer, there was with him a piece of instruction from the Most High, requiring him to make

his neighbour's case his own, and act towards him as he himself would like to be dealt with, *vice versa*. The principle of obedience had no place in him; he thrust the command away, and looked upon the wealth as his own. We have no right to sever God's providence from his word. We cannot understand his providence apart from his word.

At the present day there is a great controversy going on as to labour and capital, and the distribution of property. Socialism is stalking abroad in the streets and parks and squares of English cities, in the press, and has even begun to invade, with banners flying, St. Paul's and Westminster and many churches where well-to-do Christians most do congregate. We are told that the following are among the devices on the banners of those who take part in these church (or anti-church) demonstrations: "The wages of sin is death; the wages of the worker is slow and sure starvation." "Ye have made the house of prayer a den of thieves." The *Social Democratic Federation* that organizes these parades, sometimes advertizes forty-five meetings in a single day, in London, for the discussion of its principles and aims. It has an organ called *Justice*, a leading article of one of whose issues was entitled "Riot or Revolution," arguing in favour of the latter. Now we do not think that the teachings of Jesus favour Revolution, nor do we think that the poor or unemployed of England are likely to better themselves by Revolution. But we do feel very strongly that if the disciples of Christ would accept Christ's ideas of things and act upon them, there would be no pretext for such jealousies and contentions and mistrust as we now witness.

Let us bear in mind that our Lord reproves Covetousness in both its manifestations; the cupidity of the poor and that of the rich. To the rich the Scripture says, Thou shalt love thy neighbour; to the poor, Be content with such things as ye have. All are required to walk by faith; the rich young man was told to sell all and give to the poor, and follow Christ in faith; the poor man, believing in Jesus, found himself dowered with a gem beyond all price. John the Baptist said to the man of two coats, give one to thy poor brother; to others he said, Be content with your wages. The primitive disciples had all things common; *i. e.* they were bound together by a mutual love, and every man valued every thing only as affording him a means of showing brotherly love.

Christ says: "My word shall judge them at the last day." This is the word that is now with us, but which is now veiled to us, because we have entered into a confederacy to look at it through a medium of our own, the medium of expediency. When the word bursts upon the church in its unobscured and undiminished proportions, there will be consternation and a fearful wailing,—every family apart. Men will look at one another with confusion and say, Jesus really meant what he said, and not what we said he meant.

—"Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves."—*Archbishop Whately.*

PLAIN PAPERS ON SCIENCE AND RELIGION.

X.

The Existence of God.

C. The Teleological Argument.

(Continued.)

Order, Force, Number, etc., in the Universe.

There is Force in the Universe.

Many profound thinkers hold that matter is essentially force, and nothing but force; that the whole material world is ultimately resolvable into forces; and that all its forces are but manifestations or outgoings of will-force. But scientists freely confess that, after searching the universe to master its secret by sense, imagination and reasoning, they are utterly unable to define force. The fact is, that we know really nothing of force, or of any one of the great forces; but we do know that somehow or another these forces marvellously combine together, fit into each other, and are so governed in their mutual relations by principles of arrangement that seem to be as truly the product of mind and will as any principles known to us to have been laid down by intelligent human beings. These forces are constantly combining to accomplish what at least seems to be purpose. We see effects achieved in Nature which neither ourselves, nor any nor all of our fellows, nor any nor all of the animals produce, how much soever either may desire to reproduce or to avert them. We also discover that the forces which produce these effects produce them under uniform conditions, that is to say, are under the control and guidance of, or are governed by, law. But force controlled by law always supposes some end. Law implies a Lawgiver: an end implies Intelligence.

Again, the more we know of Nature the more certain it appears that after all a multiplicity of separate forces does not really exist, but that all forces pass into each other, and are but modifications of some one Force which is the fountain of all, the source and centre of rest, and of the nature of which science can tell us absolutely nothing. The Christian theist, on the authority of the Scriptures, declares that this one Force, into which all the forces seem to be resolvable, is but a mode of action of the Divine Will.

One of the most assured doctrines of science is, "that invisible forces are behind and above all visible phenomena, moulding them in forms of infinite variety, of all which forms the only real knowledge we possess lies in our perception of the ideas they express—of their beauty, or of their fitness—in short, of their being all the work of 'Toil co-operant to an End.'" We cannot see these forces, but we are as certain of their existence as we are of their visible effects. And we know that while they are not liable to change in essence, they are subject to and capable of endless change in combination and use; so that their *absolute fixedness* in one sense constitutes their *infinite pliability* in another. Who or What launched these forces upon the universe, and impressed upon them these marvellous characteristics?

In human experience force invariably springs from volition. It owes its origin to mind. We have no conception of it in our experience, save as the product of will. Dr. Carpenter, F. R. S., in his work, *Human Physiology*, affirms: "Force must be regarded as the direct expression of that mental state which we call Will. All force is of one type, and that type is mind." The same view is held by such men as Herschell, Wallace, Laycock, Murphy, and many other leaders of scientific thought. Even Herbert Spencer is obliged to concede that "the force by which we ourselves produce changes, and which serves to symbolize the cause of changes in general, is the final disclosure of analysis" (*First Principles*, p. 235). And Sir John Herschell affirms that "it is but reasonable to regard the force of Gravitation as the direct or indirect result of a Consciousness or a Will existing somewhere (*Outlines of Astronomy*).

Unquestionally, as it seems to us, the world's mechanism is the intrument of mind. Its forces all run on errands of thought. The *central* force which arranges, co-ordinates, and moves the whole vast system is *mind*-force, and of the highest possible order; mind-force that apparently knows what it is about; and mind-force that is ever reaching after the highest possible ends, through the best possible laws, and by a method which comprehends all things in one system of operations.

Which solution shall we choose? Shall we with Herbert Spencer refer the origin or existence of things to a persistent, unknown and unknowable power, unlimited in space, and without beginning or end in time? Or shall we fall back upon the Bible theory of an eternal, self-existent, almighty, personal Creator, by whom, and in whom, and to whom are all things? For our own part, we regard the former, the theory of personified force, as utterly unable even to satisfy the demands and the discoveries of science as a mere working hypothesis, much less to meet the requirements of an intellectual, moral, and spiritual being such as man is. We find not only satisfaction but joy and gladness in the theory of an intelligent Creator "whose thought preceded the act that called the universe of forces into existence, fixed them under law, in obedience to designs of love that blest beforehand those beings who were to interpret in science, and imitate in art, and honour in worship, the one knowable God: knowable by them, because made in His image."

We cannot close the general argument without noticing one other and last sub-argument for the existence of an intelligent Supreme Being which is not without weight and interest, though often overlooked:

Number, Height, and Measure are Found in the Universe.

The laws according to which the universe is governed are mathematical relations. "Each colour in the rainbow is the product of a certain number of undulations of the luminiferous medium in a given space. Each note in the scale of harmony is due to a certain number of vibrations per second. Each crystal is a geometrical construction. The pistils of flowers, and the feathers of the wings and tails of birds, are all numbered." Number has been made unlimited use of in ordering the universe, and man incessantly uses it in the affairs of life. This capacity to calculate number and use it is special to man of all creatures in this world, and fixes an impassable gulf between him and them. Let the reader try to picture this world with man suddenly deprived of this faculty of numeration, which so universally ministers to his use, and so largely contributes to his enjoyment! What a desolate, monotonous world it would at once become to us! For this faculty enters into all man's constructive works, and into the various doings and details of his life—civil, social, intellectual, domestic, and even religious. What would life be to us were we deprived of the faculty of numeration?

Now, let us ask ourselves, "How came we by this unique and wonderful faculty, so observable in all the realms of nature, so conformable to our own will in all our works and doings? Is it of spontaneous growth in our own brain? Or can we have got it by descent from creatures who had none of it, under circumstances favourable to its development? Is it not infinitely more probable that it came to us by heritage from a Being so familiar with its use, alike in things great and small, that He telleth the number of the stars, and by him even the very hairs of our head are all numbered?"

A writer on this subject eloquently says: "Let men hear the voice of Number, if they

will listen to no other, telling them: Ye are scions of a heaven-born race; and though every atom of your bodies be of the earth, earthy, yet is there that within you which is after the likeness of the Father of your spirits, an inborn gift derived from Him, given to your family, and to yours only, of all His creatures here below, a trait of family resemblance ineffaceable, however far you may have fallen from your first high estate, and still answering, however faintly in most of you, and imperfectly in all, to the same faculty in Himself, even as an impression corresponds, in a material ever so inferior, with the seal impressing it. . . . Our discernment of Number, invisible though it be, pervading all His workmanship, and regulating our doings also, would constrain us to adopt the statement made by the Greek poet of old, that we are His offspring.

J. E. R.

(*To be continued.*)

A MIGHTY MOTIVE

FOR PROMOTING REPEAL AND PURITY WORK IN ASIA.

Do you need a strong motive? "Yes, these questions are so peculiar that we do not care to touch them unless we see very good reasons."

Will you take hold and help, if you are shown that the cause is great and urgent? Those who have learned that spiritual *duty* is the highest pleasure, will answer,—"Yes, let us see a grand and worthy object in this difficult undertaking, and we will at once enter the lists."

We are more than ever convinced that the Purity and Repeal cause has a great mission in the East. It is highly important that good people should see and feel the weighty reasons for pushing this crusade.

Here is one strong point: The European race and the Christian nations have been placed in the front of the world's march. The strongest motives of religion, patriotism and humanity demand that we make every possible effort to prevent the spread of vice among the other races and classes of mankind; and especially that we should see that professedly Christian Governments, associations or institutions do not protect, promote and propagate immorality.

This point is powerfully brought forward by M. Aimé Humbert of Neuchâtel in a letter to the Secretary of the International Federation. Speaking of the European Governments establishing legalized vice in lands they have conquered or annexed, he says:—

"Our first word should be addressed to the conquered, annexed, and enslaved. I hold it to be essential that the Hindoos, the Chinese, the Japanese, the Malays, the Arabs, the Bedouins, the Negros, in fact all the branches of the human family which are subjected to, and made merchandise of, by our own branch of that human family should be made to understand, from ourselves, that we protest, (and with so much the more zeal and reason because the conquered themselves cannot do so,) against the villainies which are perpetrated by our own countrymen upon them, and especially by the men of the 'Conquista' upon the women of the subjected races. We must, therefore, draw up a protest, clear and strong, which should be sent widely to all native magistrates, judges, and chiefs of subjected races wherever European vice has been officially instituted. It should declare that we absolutely condemn the inhuman and indecent measures to which a portion of their populations is subjected at the hands of Europeans; that we look upon these measures as contrary to the Divine law, condemned in the name of universal justice, and insulting to humanity It should engage them to use every kind of pacific and legal means to obtain the ear of the higher authorities, such as the Queen of England, the President of the French Republic, &c., and it should conclude by offering them the services of the Federation in making their case known to the authorities of the different countries. Our protest in Arabic, if well done will, I think, produce good results in Asia, and Africa. We must have the audacity to rise to the height of the great events of which we are now on the eve."

The undersigned will gladly give information regarding the above Federation; ("The British, Continental and General Federation.") The chief office is 36, Place du Bourg-de-Four, Geneva, Switzerland. Mrs. J. E Butler is the Corresponding Secretary; The Close, Winchester, England.

WALLACE J. GLADWIN.

Bombay, April 1st, 1887.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Noticing in your issue of March 19th the letter of "*Credo et Amo*" and your reply to the same, explanatory of what he regards as an irreconcilable difference, it seems to me that the real difficulty is rather *implied* than actually expressed by *Credo et Amo*." The appropriation of the salvation provided by God, by the sinner, is of course an essential part of the transaction; vain is the provision if those for whom it is made refuse to avail themselves of the boon; but if, while the death of Christ is a complete propitiation for the sins of the whole world, only the few to the million are afforded any opportunity of availing themselves of the benefit, what can we say but that the sacrifice of Christ while, *theoretically* all-sufficient, is *practically* a gigantic failure; for in no age of the world has any provision been made for even acquainting the bulk of mankind with the fact of this beneficent provision, and if the redeeming love of God is exercised only during this earthly life, the human race *as a whole* is none the better for that stupendous exhibition of pardoning and sanctifying grace. *Can these things be?*

In your issue of March 5th, in an article on Future Probation, I was surprised to read this sentence, "At all events, it cannot be said that a future probation is taught in the Bible; it is a speculation, a hope."

I have myself for more than 20 years believed in future probation, not as mere hope, but as a distinct revelation of the Bible, which has only been obscured or obliterated by the unhallowed *accretions* and *limitations* of human theology. The promise to Abraham which was renewed to Isaac and Jacob is "in thy seed shall *all families* of the earth be blessed." The covenant with Israel (Ex. xix 5, 6) clearly implies that the preminence of that nation as a "kingdom of priests" was part of a world-wide purpose of blessing, and accordingly in the Psalms we meet with several passages, in which the inspired singer links the welfare of the nations of the world with God's special favour to his own people. And when we come to the New Testament, we have distinct assurances that the redemption wrought out on Calvary was to be of world-wide efficacy, in harmony with what was evidently the belief of the Jewish nation of that day, as shown by the words of the men of Samaria, "We know that this is indeed the Christ, the *Saviour of the world*." Christ himself declares that "God sent *not* His Son into the world to *condemn the world*, but that *the world* through Him might *be saved*;" and "I, if I be lifted up, will draw *all* men unto me:" and Paul declares that "God was in Christ reconciling *the world* unto Himself" (2 Cor v. 19.) When we note these and many kindred passages (see Matt. xii 31; 1 Cor. xv 22-28; Eph 1; Col. i 18-20; 1 Pet. iii 18-20) and on the other hand the many passages which *as clearly intimate* that the present dispensation is, like the Mosaic, one of *selection* and *not* of *universality*, we seem shut up to the conclusion that in the dispensation of the fulness of times, the glorious Gospel of the happy God, instead of being known to but an infinitesimal proportion of His human family, will be proclaimed to every member of that family without exception, in fulfilment of the significant declaration in 1 Tim ii 6 that Christ "gave Himself a ransom for all, the testimony to be borne in its own times" (R V.) the testimony for appropriate opportunities (Rotherham's Emphd. N. T.)

Never did the Israelites receive any command to proclaim their faith among other nations, and how vain any such proclamation would have been, may be inferred from the habitual tendency of that favoured nation to desert or corrupt the worship of their God and King. To the Christian Church is given the command to "Preach the Gospel to every creature" in contra-distinction from confining it as hitherto to the lost sheep of the house of Israel, but we have no where any promise of national conversion; the gospel of the Kingdom must be preached in all the world for a *witness* unto all nations, but the King must return, having received the kingdom, before the proclamation can be made "The kingdoms of this world are become the kingdoms of our God and of His Christ." Very significant are the Lord's own word, "No man can come to Me, except the Father which hath sent Me draw him," and "Fear not, *little flock*, it is the Father's good pleasure to give *you the* Kingdom." *Now* we have a limited call, the gathering out of the Church of the First Born, the training of the Royal Priesthood; *hereafter* the *drawing of all men*, the offer of salvation made known to every member of the race. Then will come to the multitudes who on earth never heard or never understood the joyful sound, the solemn responsibility of acceptance or rejection; and from the awful words of Christ in Mark iii 29 and of the Epistle to the Heb. in ch. vi 6 and x 26-30 it seems that there will be some, we may surely hope but very few, whom it is impossible to renew again unto repentance, and whose ultimate doom must be destruction (*not eternal life*) in the lake of fire which is the second death Matt x, 28; Luke xii 4-2; Thess. II 10, 11.

Yours truly,

ERA.

March 26th, 1887.

TWO PULPIT UTTERANCES.

DEAR SIR,—Your remarks on my former letter show me that you have missed the point of my contention. You have also raised some new and irrelevant "issues" (a lawyers' word) I blame myself for stating my case too succinctly; but I did not intend to mislead you.

One of the two pulpit utterances which I quoted taught that the requirement of Divine Justice was fully met by Christ; the other, that Divine Justice requires the eventual everlasting punishment of unbelieving sinners in a never-ending "hell." I see contradiction here: you see none; at least no more than seemingly exists in the two following quotations from Scripture: "The Lord hath laid upon him the iniquity of us all" and "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Will you be surprised to learn that I, in my turn, see no contradiction whatever in these two declarations of God's Word?

No man is more strongly convinced than I am that "there can be no salvation" in any case "without the consent of the sinner;" and therefore your suitable illustrations of this cardinal doctrine were, so far as I am concerned, unnecessary: needless, too, was

your remark that "no one has told us more about the fire that may not be quenched than Jesus himself has." Clearly, you and I differ, not touching the duration *of the fire*; nor yet respecting the necessary consignment of unbelieving human sinners to it in their state of existence beyond the present life: we differ only about the duration *of such sinners' torment in it* But I must husband my space.

Mr. Joseph Cook, the eminent Boston lecturer, speaking very recently at Tremont Temple, is reported to have exhorted his hearers to hold their ecclesiastical leaders to the Scriptural position of the necessity of immediate repentance, saying: "I believe solemnly that you cannot wrench out of the New Testament any other doctrine than that of the necessity of repentance in this life." Of course it accords with Mr. Cook's "orthodox" interpretation of Divine Scripture to maintain that God's "now" not only means the present moment, but may embrace the whole course (be it short or long) of the earthly life of every sinner to whom that word is addressed; moreover, that it precludes only the probability of "probation after death." From the last thesis I dissent.

The *Contemporary Review* of January 1871, p. 275, contains the following passages from the pen of the Rev. M. MacColl, an Anglican clergyman: "If the study of human nature teaches anything it is this, that man's eternal happiness results from the development of his nature to the fullest perfection of which it is capable, and that such development is, with God's help, in man's own power. But how few approximate to that perfection here! Will not the facts of the world around us force home on any thoughtful mind the conclusion that the vast majority of mankind pass out of this life with undeveloped characters, far indeed from that perfection of their powers which would enable them to see and enjoy the vision of 'the king in his beauty;' but far also, blessed be God! from that utter and hopeless demoralisation of character . . . which the writer of the Epistle to the Hebrews characterises as past possibility of repentance?

"The question therefore arises, what happens to this multitude of neutral characters when death severs their connection with this life? Our sense of natural justice revolts against the idea of their being eternally lost. Our knowledge of human nature, on the other hand, assures us that such persons could no more enjoy the pure delights of the heavenly life than a Somerset-shire clown could enjoy himself in a royal drawingroom; and, since human character does not develop *per saltum*, if these persons are ever at all to be 'made meet for the inheritance of the saints in light,' their growth in grace will not cease with the last breath of this earthly life; their training must still go on till they are able to behold the Sun of Righteousness with unclouded eyes."

My leaning is towards Mr. MacColl's teachings, which I believe to be in harmony with God's Word *taken as a whole*. The "hell" of Scripture I take to be (figuratively) a place over against which God, who is "Love" sits "as a refiner and purifier of silver," sits over his fire, watching to see the image of His Son reflected from the inmost recess of the imprisoned and tormented sinner's broken heart, and waiting to draw forth that which has been thus made perfect through suffering. Let me now state clearly that the requirement of Divine Justice seems to me to have been so fully and all-sufficiently met by Christ as to render the idea of any further satisfaction being demanded a denial of God's Gospel. I believe that the sword of Divine Justice, after having been effectually used in the one supreme and terrible act of vengeful vindication witnessed on Mount Calvary, was sheathed forever towards every individual of Adam's fallen race; and that now the sole voice of Divine Mercy is heard plaintively pleading with unsaved sinners to be reconciled to God by the death of His Son! I hope that the same voice, crying incessantly through the ages, will at last prevail universally. Very precious to me is the Scripture: We have our hope set on the living God, who is the Saviour of all men, specially of them that believe."—(1 Tim. 4: 10. R. V.)

CREDO ET AMO.

Agra, March 26.

DEAR MR. EDITOR,—A great religious Fair of the Hindus is annually held at Paithan, situate on the banks of the Godavery, in honour of Eknath, a Brahmin Sadhu, who is said to have died there about three centuries ago. Several anecdotes of this deified personage are related and are fully believed by the people. One of these is too often mentioned by way of praising him for the great command he had over his temper. An African negro, it is said, had undertaken to ruffle his temper but had signally failed. Eknath was in the habit of returning from his mid-day ablutions by a certain way passing by the house of the negro; upon which the latter would wantonly spit on him with the object of rousing his temper. Eknath would quietly go back to the river, but each time he returned the negro would repeat his ugly experiment, without succeeding in exasperating the Sadhu The legend says that the negro gave up his attempts in despair!

Pilgrims from all parts of the Deccan resort to this Fair which lasts for nearly a week. Not only is the shrine of Eknath held in religions veneration and worship, but a Brahmin supposed to be an incarnation of the Sadhu is also worshipped. He is supposed to have been a descendant of Eknath, though only adopted into the family. During the Fair he goes on two occasions bareheaded and barefooted when people, men, women and children rush on him to catch a glimpse of his face, and to fall down at his feet. The rough friction to which his feet are exposed causes him much pain and annoyance, and too often does he seek deliverance from his tormentors by running away. This man whom thousands worship as an incarnation of Eknath (if not of the Deity himself) possesses neither learning nor refinement, and is known to drag on a miserable existence by the free indulgence of intoxicating drugs.

The zeal and perseverance which the religious pilgrims display would put the worshippers of the One True God to shame. Devout men keep standing before the dumb idol throughout the night, and repeating the names of their gods and goddesses without taking rest or sleep; delicate women prostrating themselves creep from a considerable distance to the shrine passing over sand and dust! But with all this intense religiousness the people are far from being happy, and so long as the burden of sin is not taken away it is impossible for them to be happy. To thousands of weary and heavy laden pilgrims we have spoken of the Great Sin-Bearer who was able and willing to save them, urging them, with affectionate treaty, to be reconciled to God through The Son of His Love.

I have attended this Fair year after year with a goodly band of preachers. Occasionally my worthy neighbour, Dr. Sheshadri, and the Brethren of the American Mission have joined me, and rendered valuable help. During the three principle days of the Fair we keep up our preaching from morning till evening, and our audiences sit under what slight shade we can offer them listening with growing attention and delight to the sweet story of Redeeming Love. With the exception of a few who came to cavil and to dispute with us large multitudes of people of all classes have heard us with pleasure, and not a few have gone away seriously impressed with the Truth. I cannot bear to think that the word of God thus preached will be lost. How can it be? It is, as of old, full of power, and must accomplish its mighty work in rousing sinners from their sleep of sin and death. I ask you, dear Mr. Editor, and the pious readers of the *Guardian*, to join us in beseeching the LORD to bless the preached word to the saving of many precious souls.

For 15 years have I visited this remarkable place, and it is my intention, God helping me, to visit it year after year. But we have one draw-back. We are much exposed to the scorching rays of the hot sun—the few tiny Babul trees affording us but a poor protection. I am desirous of getting up a large canopy for preaching purposes, and shall feel thankful to those who will help us to purchase it. It will cost Rs 100. Appeals for money are made from every direction, and I am afraid mine will not meet with a hearty response; but if I gain nothing, I shall lose nothing, in making my need known to the Christian public.

RUTTONJEE NOWROJEE,
Missionary, C. M. S.,
Aurangabad, Berar.

Aurangabad, 20th March, 1887.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.
SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

BOMBAY DISTRICT PRAYER LEAGUE.
At the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

April 2—Neh. 13. 13, "And I made them treasurers . . . for they were counted faithful, and their business was to distribute unto their brethren." (R. V.)

„ 9—2 Cor. 5. 15, "And He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

„ 16—Matt. 4. 19, "Follow me, and I will make you fishers of men."

„ 23—3 Jno. 8, "Look to yourselves . . . that ye receive a full reward"

„ 30—Jno. 12. 24, "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit."

WESLEYAN METHODIST SERVICES.

Sunday, April 3rd.

Young Men's Christian Association, Apollo Bunder, 11 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.

Parel Road, Byculla, 11 a. m.—Mr. T. W. Rice. 6 p. m.—Mr. John Staples. Cordial invitation to all.

Epitome of News.

SATURDAY, MARCH 26.

—The death of the Nawab of Rampur is announced.

—The Madras Government has authorised the affiliation to the Madras University of the Church of Scotland Mission College, Madras, up to the standard of the first in arts Examination, with effect from 1st January last.

MONDAY, MARCH 28.

—*Bombay Gazette:* Mr. B. A. Gupte was last evening very enthusiastically received by the Prem-Vardhak Society in a crowded meeting and thanked for his courage in undertaking a voyage to England in spite of the opposition expected from the caste and Hindu society. Pan, attar and flowers were distributed and speeches made in commendation of the guest of the evening, who in reply gave a short account of his visit, which was found so very interesting that it has been specially requested to publish a more detailed narrative, his objections on the score of being marked out as a forward man having been overruled. The hall in which the society gathered belongs to Rao Bahadur Narayan Balvant, J. P., who presided. It was found difficult to accommodate the enthusiastic visitors who crowded beyond expectation.

—Same: Sir Frank Souter, Commissioner of Police, upon the several petitions that had been submitted to him recently, regarding the nuisance caused by the brothels that are situated in Cursetjee Sooklajee Street, Cammateepoora, Falkland Road, Grant Road, Khetwady, Girgaum, &c., signed by the residents residing near the vicinity of those localities, has issued a circular to the landlords and owners of property occupied as brothels, that they should get their tenants to vacate the premises within three months from the 1st proximo. Houses about the Fort, and on the main roads, such as Kalbadavie, Bhendy Bazaar or Parel Road, Duncan Road, Falkland Road, Girgaum Road, Breach Candy Road, Foras Road, New Churney Road, Ripon Road, and those localities mentioned are included in the notice.

—It is announced that the Maharajah Holkar is about to visit England, accompanied by Sir Lepel Griffin. He leaves Bombay either at the end of April or the beginning of May.

TUESDAY, MARCH 29.

—*Overland Mail*; March 11: A Paris correspondent refers to the "curious symptom" that with hardly an exception the French press sympathises, not with the efforts of the Bulgarians to achieve their independence, but with the efforts of Russia to reduce their country to the enslaved condition of a Russian province. It certainly is a curious symptom, and proves how little principle really lies at the bottom of the talk and flourish about liberty, which is so freely indulged in by our transpontine friends

The Dublin correspondent of the *Times* writes:—"Continued impunity is adding every day to the daring spirit of the lawless classes, and if it be not soon and sternly checked there is solid ground for apprehending a renewal of such crimes as added some thrilling chapters to Irish history five years ago. There is a similarity in the state of feeling among the extreme section of the revolutionists; and the same press which at that time, by its constant appeals to their passions, produced intense exasperation and malignity, is now inciting them to outrage by language no longer vague or veiled, but plain and pointed. It is a significant fact that many of the 'Invincibles' who fled from the country in 1882 have found their way back again."

The Rev. Henry Ward Beecher died on March 8 at New York. He was born in 1813, and studied theology under his father at the Lane Seminary, Ohio. He first settled as a Presbyterian minister at Lawrenceburg, Indiana, in 1837. Two years later he removed to Indianapolis. In 1847 he became pastor of the Plymouth Congregational Church, Brooklyn, New York, where he was soon well known as an opponent of slavery and an advocate of temperance. He also became prominent as a platform orator and lecturer. Mr. Beecher from an early period was associated with the press, and for several years was editor of the *Christian Union*. He had three times visited Europe, his first visit occurring in 1863, when he addressed large audiences on the questions raised by the Civil War, urging with great earnestness the cause of the North. His last visit to England was made in the autumn of last year, and since his return to Brooklyn he had been engaged in completing a "Life of Christ," of which the first volume appeared in 1871. In 1882 Mr. Beecher formally withdrew from the Association of Congregational Churches on account of a change in belief on the subject of eternal punishment.

Father Beckx, the General of the Jesuits, died at Rome in March 4 at the age of ninety-two. The late Peter John Beckx was born at Sichem, in Belgium, Feb. 8, 1795, and educated for the priesthood. He was admitted into the Society of Jesus, at Hildesheim, in October 1819, and 1847 he was appointed Procurator for the provinces of Austria, in which capacity he went to the College of Procurators at Rome. In the following year the Jesuits were driven from Austria, when Father Beckx repaired to Belgium, where he acted as rector of the college belonging to his order at Louvain. When the Jesuits were in Austria, he zealously supported the projects of the Government, and lent his powerful aid to the Primate of Hungary, Cardinal Szeitowsky, who succeeded in obtaining the reinstatement of the Jesuits in that portion of the empire. In 1853 he was elected Superior of the Order, in succession to Father Roothan.

The suppression of the bookmakers' stands on French race-courses took effect for the first time yesterday at Auteuil, and caused considerable disturbance. The bookmakers resolved to strike, and some threats were heard among the jockeys to follow their example. The Government have resolved to extend the order to all the race-courses throughout the country.

—There is to be an interchange of Jubilee congratulations and offerings between the Holy Father and Queen Victoria. Her Majesty presents to the Pontiff a rare and richly bound edition of the Vulgate, and his Holiness gives her Majesty a superb mosaic.

WEDNESDAY, MARCH 30.

—*Bombay Gazette*: We learn that Mr. W. Maidment, Assistant Secretary to Government, Military, Marine and Ecclesiastical Departments, retires in April, after a service of nearly half a century, and will be succeeded by Mr. Alexander R. King, Superintendent, Military Department.

—The Russian Government is so satisfied with the results of its railway policy in Central Asia, that it has been decided to push on the construction of the line, now terminating at Charjui on the Oxus, to Bokhara, Samarkand, and Tashkend. Surveys have also been ordered for a line to run from Orenburg, on the Ural River, by the north of the sea of Aral, to Tashkend By this means the Russian advanced posts on the Chinese and Indian frontiers would be in uninterrupted railway communication with all parts of Russia in Europe.

—The *Pioneer* says that the most sensational event in the Budget programme is the tender of the Gwalior Durbar for 3½ millions of the 5½ millions to be borrowed during the year for public works It was rumoured that Seindia had left vast treasures, but this is the first public announcement of their magnitude.

—*Indian Christian Herald:* The Annual Meeting of the Bible and Tract Societies was held in the Dalhousie Institute, on Tuesday evening, under the presidency of His Honour the Lieutenant-Governor. Mr. Brown read the report of the Bible Society, from which it appeared that the "total of issues from the Depot during the past year, was the highest on record, being 86,850, or 36,442 more than the issues of the previous year." Reference was made to "the free gift of an English Bible, or Testament, or Luke and Acts to the graduates and under-graduates of the Calcutta University, and of a neatly bound volume containing the Four Gospels and Acts in Bengali to the Guru Mahasayas in Bengal." Mr. Macdonald read the report of the Tract Society, from which it appeared that "the total circulation by sale or gift from the depot had risen actually to 964,893. "In 1885 it had reached the high figure of 722,037 Expression was then given to the hope that it would reach the million in 1886." Addresses were given by Messrs. Billing and Smith.

THURSDAY, MARCH 31.

—Coroner's Inquests. In the case of Henry Edward Ellis, European merchant from Bussora, aged 32. The jury returned a verdict that the death of the deceased was caused by fracture of the base of the skull, by his having thrown himself from the second story of the house while in an unsound state of mind.

In the case of Mr. H. V. Blodwell, Customs' Officer, aged 37. The jury returned a verdict that the death of the deceased was caused by asphyxia from drowning by his having jumped into a well while in a delirium of fever. These casualties both occurred on Wednesday morning, and both at Mazagon.

—*Times of India:* We may remind such of our readers as are not commercial men, that the Indian Budget always deals with a series of three years. This year, for instance, it deals with the year 1885-86, 1886-87, and 1887-88 The figures for the first of these years are called the "Accounts," and are final; the figures for the second are called the "Revised Estimates;" and the figures for the third, the "Estimates." Thus if we take the year 1885-86, we find that the Estimates were:—

Receipts	£72,090,400
Expenditure	£71,582,300
Surplus	£ 503,100

The Revised Estimates were:—

Receipts	£73,598,100
Expenditure	£76,488,900
Deficit	£ 2,890,800

The Accounts, which are absolute and final, are :—

Receipt	£74,464,197
Expenditure	£77,265,923
Deficit	£2,801,726

Here we have the history of this particular year from three points of view, and we see how a probable surplus of £508,100 has in the course of events been changed into a deficit of £2,801,726. The unexpected deficit, as we see from Sir Auckland Colvin's remarks, was mainly caused by three items—viz, by the expenditure of £2,116,500 on the Quetta Force at the time of the Russian Scare; £604,900 for the Burmah Expedition, and a loss of £709,760 in exchange. The Revised Estimates for 1886-87 are :—

Revenue	£76,071,700
Expenditure	£76,071,200
Surplus	£ 500

Here, as we have pointed out before, the figures are suspiciously similar, and the surplus suspiciously small. As compared with former years there would have been a deficit of over three millions sterling, but for the new Income Tax, the suspension of the Insurance Fund, and the absorption of provincial money by the Supreme Government. In this way a surplus of £500 has been obtained.

—A Rangoon paper reports that Inspector H. Fryer, son of the late Mining Geologist to the Government of India, was shot dead by dacoits in the Ngathaingyoung District on Friday night.

—*Liberal and New Dispensation:* Our readers will be glad to learn that the Mandir difficulty has been removed for the present. Bhai Protap Chunder Mozoomdar will conduct Divine Service in the Brahma Mandir this evening. The Apostolic Durbar met on Tuesday last and passed a resolution inviting him to occupy his place in the Church, and Bhai Protap Chunder has consented to waive all objections for the present and for the good of the community to minister to its spiritual wants. Thus the settlement which we have been trying to effect for these three years has generally and naturally come to pass. The peacemaker has done his business, and may the God of Peace bless the church and prepare it for its final triumph.

Friday, April 1.

—Deaths last week, 410.

—*Times of India:* From to-day the Bengal Army is to be increased by three battalions of Sikh Infantry, one battalion of Pioneers, one battalion of Goorkhas, and one squadron to form the 3rd squadron of the Corps of Guides. It will thus be seen that the new accession of strength to the Bengal Army—for it is the Bengal Army which alone benefits by the augmentation—is to consist entirely, or almost entirely, of Sikhs and Goorkhas, to which no one who knows anything about the Indian Army can possibly take exception. Everybody is glad to admit the splendid qualities of Sikhs and Goorkhas as fighting men. The Panday has somehow lost his reputation as a warrior. Thirty years ago, when the great Mutiny storm broke, the Bengal Army was full of magnificent looking sepoys, tall and athletic, and with the prestige on them of the two hardest campaigns ever fought in India, namely the first and second Sikh wars. These men were nearly all Oudh Pandays. But, ever since the Mutiny, their military reputation has been steadily declining, and nowadays a Panday regiment in the Bengal Army is not looked upon quite as a *corps d'élite*, to put the matter in a mild form.

—China has abandoned her nominal sovereignty of Macao, "on the understanding (says the *Times of India*) that Portugal is to exterminate the opium smuggling for which Macao has become a hot-bed by reason of this very uncertainty as to who really held jurisdiction over it. All doubts being now removed, the Portuguese are pledged to adopt stringent measures of repression similar to those in force at Hongkong"

—*Same:* The index of Sterling Exchange still points steadily downwards, and from the tone of the market yesterday evening we appear to be as far off the bottom as ever. The Imperial Government have accepted the situation by calculating the rupee for the coming year at 1s. 5⅛d., but many people think they will probably be just as much out in their calculation as they have been in the year closed yesterday when they calculated 1s. 6d. and did not obtain quite 1s. 5⅛d per rupee.

—The Str. *Surat*, with English Mails, left Aden for Bombay, Tuesday, 8 p. m.

—*Bombay Gazette:* H. E. Sir Salar Jung, K. C. I. E., accompanied by Moulvie Agha Syed Ali and Meer Leakat Ali and Mr. Warner, A.-D.-C., arrived here by yesterday's Mail train from Hyderabad. The Nawab's health, we hear, has been very indifferent of late, and he has been advised to take a short change.

Selections.

BIBLE AND TRACT HOUSE,

23, Chowringhee Road, Calcutta.

Dear Sir,—At a Conference held in London in 1884, it was recommended that every student that leaves any College in India, affiliated to any of the Universities, should be supplied with "an explicit declaration of Christian truth and of the solid basis on which Christianity rests." This recommendation was forwarded to John Murdoch, Esq., LL.D., Madras, with the request that he should make enquiries in India as to the best way in which it might be practically carried out. After some enquiries it was found that the best way would be to present every student, who succeeded in passing the B.A. Examination, with a handsome Reference Bible with maps and a suitable companion volume of essays; every student who passed the F.A. Examination with a nice copy of the New Testament and a similar but easier volume giving an account of the Founder of Christianity and his religion; and every student who passed the Entrance or Matriculation Examination with a copy of the works of Luke the beloved physician, that is, his life of Jesus and his annals of the early Christian Church, together with a small volume descriptive of the Beginnings of Christianity, or an Introduction to the Gospel according to Luke and the Acts of the Apostles.

This scheme is now so far complete that all the volumes are ready for presentation, and the Reference Bible has been presented to all those students who passed the B.A. Examination in 1885. To carry out the scheme efficiently, the co-operation of those in charge of Schools and Colleges would be of great service, and such co-operation, if given at all, would be given as a favour on which the promoters of the scheme have no claim whatever—a favour which could be granted however, from a desire to benefit their students intellectually or spiritually or both, or at the least to oblige a friend who so desires. There are, however, some who would willingly help to some extent from one or other of these reasons, but do not, fearing that their doing so might be regarded as infringing on the principle of religious neutrality by which the Government Education Department is bound. To help in removing such a fear, it was thought desirable to draw attention to the following facts bearing upon the subject :—

1. The Great Education Despatch of 1854 lays down the principle in these words, which clearly leave teachers, professors and principals a wide freedom as regards action outside the class room—

"The education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the Colleges and Schools, and the pupils are able to consult it. This is as it should be, and moreover, we have no desire to prevent, or to discourage any explanations which pupils may, of their own free will, ask from their masters upon the subject of the Christian religion, provided that such information be given out of School-hours. Such instruction being entirely voluntary on both sides, it is necessary, in order to prevent the slightest suspicion of intention on our part to make use of the influence of Government for the purpose of proselytism, that no notice shall be taken of it by the inspectors in their periodical visits."

2. Mr. L. R. Martin, Head-master in charge of the Berhampore College, asked directly from Government for permission to hold a voluntary Bible-reading every day in the College, after the regular business of the College ceased. This he did, he informed Government, to relieve himself from any appearance of disability to afford instruction in the Scriptures, out of school hours, under which he might be supposed to have come in consequence of the terms of his covenant. The Secretary of State for India by a Despatch, dated 17th August, 1861, authorized the Indian Government "to assure Mr. Martin that the meaning which he himself attached to his engagement was the correct one, and that subject to the general obligation which he expressly took upon himself, that he would conform to the orders of Government, it was merely intended to bind him not to introduce religious into the regular course of school instruction."

3. Lord Stanley's great Despatch of 7th April 1859, is in these words,—"The Bible has a place in School libraries, and the pupils are at liberty to study it, and to obtain instruction from their masters as to its facts and doctrines out of school hours, if they expressly desire it."

4. It is very well known that Professor Cowell of the Presidency College had Bible-classes, and that some of his students, as a consequence, became convinced of the truth of Christianity and were baptized Professor Cowell was one of the most learned and most popular professors in the Department.

5. The Bible has always been on the M.A. Course of the University for Hebrew, just as the Rig-Veda is for the M.A. Course in Sanskrit. In the subjects for Examination in Mental and Moral Science for 1885, and subsequent years, are included the following :—

Natural Theology.

Flint ...	...Antitheistic Theories.
M'Cosh	...Method of Divine Government.
Caird ...	...Introduction to the Philosophy of Religion.
Max Muller...	Lectures on the Science of Religion.

Evidences of Christianity.

Paley ...	...Evidences of Christianity.
Butler ...	...Analogy of Natural and Revealed Religion Part II.
Christlieb	...Modern Doubt and Christian Belief.
Mozley...	...Lectures on Miracles.

5. So far in regard to the Government of India, whose actions and resolutions regulate those of Provincial Governments. The following is quoted from No. 2589, Government of Bengal, General Department, Education, dated 23rd July, 1873, and signed "H. J. S. Cotton, Offg. Under-Secretary to the Government of Bengal" :—

"2. The Bible is already in the library of some Government Schools and Colleges; but as Government has no specific information whether it is supplied in all, the Director of Instruction will be requested to assist you in distributing English and vernacular copies of

the Bible to all *Government* Colleges and Schools, if you think proper to supply them. The despatches of the Home Government quoted by you plainly lay down that the Bible should be kept in the libraries of Government Schools and Colleges."

These various points make it quite clear, that a Government educational officer, if so inclined, may, without violating the principle of religious neutrality, not only co-operate with the promoters in supplying the addresses of those students of his who may be entitled to the volumes referred to above from your College, but also see that the students receive their copies.

The undersigned will feel greatly obliged if you will kindly co-operate to this extent with them. That, is, if you would supply the addresses of those students who passed the last B.A. Examination, F.A. Examination and Entrance Examination, and if necessary, see that the Addressees receive their copies.

We have the honor to be,
Dear Sir,
Your most obedient Servants,
J. BROWN,
Hon. Sec. C. A. Bible Society.
K. S. MACDONALD,
Hon. Sec C. C. Book & Tract Society.

TELEGRAPHIC NEWS.

London, March 25th: The House of Commons last night resumed the debate on Mr. W. H Smith's motion for precedence to the Crimes Bill.—Mr. Gladstone supported Mr. Morley's amendment declaring that the condition of Ireland did not require coercion, and that the Liberals would oppose the Crimes Bill to the uttermost.—Mr. Chamberlain favoured precedence to the Bill, and said that he was satisfied with the promise made by Mr. Balfour that a concurrent remedial measure will be introduced by Government which would not succeed while the National League remained supreme in Ireland.—The division on the motion for granting precedence to the Crimes Bill will take place to-night—The National Bank of India pays a dividend of 5 per cent. per annum, and carries forward £5,000 and to the reserve fund £10,000.

26th: The House of Commons last night rejected by 349 against 260 votes Mr. Morley's amendment, refusing precedence to the Crimes Bill (Ireland).—The House afterwards voted Mr. W. H. Smith's motion that precedence be given to the Crimes Bill.—The first reading of the Bill is fixed for Monday.—Mr. Parnell has given notice that on Monday he will move that the House should immediately go into Committee for the purpose of considering the state of Ireland.—The Land Bill dealing with leases will be introduced in the House of Lords on Thursday next.

Berlin, 26th: The Emperer William is suffering from a severe cold and an inflamed eye.

Madrid, 27th: A plot with the object of bringing about a revolution in Spain has been discovered. Many arrests in connection therewith have been made at Madrid, Barcelona, and elsewhere.

Lisbon, 27th: A convention between China and Portugal was signed here yesterday, whereby China cedes Macao to Portugal.

London, 29th: In the House of Commons last night Mr. Stanhope, in reply to a question, said he hoped that the condition of the Egyptian frontier would allow of a reduction being made in the number of British troops stationed at Assouan next summer. Mr. Balfour, Chief Secretary for Ireland, then moved the Crimes Bill, which grants summary jurisdiction to magistrates and provides for a change of *venue* by allowing trials to take place in England. It also empowers the proclamation of illegal societies. Mr. Parnell postponed his amendment that the House should immediately go into committee to consider the state of Ireland. Mr. Dillon violently attacked the Bill, and said that if it was passed the Irish would not submit to its being put in force, and that he was prepared to take the lead in resisting it. Latest advices from Old Calabar state that Her Majesty's Gunboat *Rifleman* has succeeded in rescuing Mr. H. H. Johnston from the natives of the Rio del Rey. Mr. Johnston is the British Vice-Consul for the territories under the protectorate of Germany in the districts of the Cameroons, and had been carried away into captivity.

St. Petersburg, 30th: A fresh attempt was made on the life of the Czar yesterday at Gatchina, but his Imperial Majesty escaped without injury. No details are known yet.

Rome, 30th: For the purpose of conferring further promotion, his Holiness the Pope has recalled Monsignor Agliardi to Rome. His Excellency will be replaced by Monsignor Ainti as the Apostolic Delegate in India.

Sofia, 30th: The Regents here doubt the loyalty of the Bulgarian officers and view with alarm the future. In consequence of these apprehensions they have sent M. Stoiloff on a special mission to the Great Powers.

Vienna, 30th: M. Stoiloff, the Minister of Justice in Bulgaria, has arrived here for the purpose of consulting and explaining to the Austro-Hungarian Government the gravity of the situation in Bulgaria.

London, 30th: The House of Commons last night resumed the debate on the Crimes Bill.—Mr. Gladstone, in the course of an exhaustive speech, said that the Crimes Bill instead of being a palliative measure will aggravate the disorder which exists in Ireland, and characterized the provision for a change of *venue*, by allowing trials to take place in England, as an insult to the Irish people.—Mr. Goschen regretted that Mr. Gladstone did not condemn the action of the National League, and said that the sole object of the Bill was to restore order in Ireland, ensure respect to judges, and grant liberty to all classes.—The House, after an animated discussion, adjourned.—Father Ryan, having refused to give evidence against the Dublin Bankruptcy Court, has been arrested and committed to prison.—In the House of Commons last evening, Sir James Fergusson, the Under-Secretary of State for Foreign Affairs, in reply to a question, said that her Majesty's Government was desirous of releasing Zobehr Pasha from his exile at Gibraltar when expedient, and the matter is now under discussion.—A conference held between Kiamil Pasha, the Ottoman Commissioner, and Sir Drummond Wolff, has been adjourned till next week, pending the examination of Ahmed Moukhtar Pasha's report concerning the reorganization of the Egyptian Army.—The negotiations are proceeding smoothly.—Her Majesty the Queen has started for Cherbourg *en route* to Aix-les-Bains.—Baron Herschell has been appointed chairman of the Gold and Silver Currency Commission in place of Mr. A. Balfour, the present Secretary for Ireland

31st: The Marquis of Hartington, speaking at an Unionist banquet in London last night, said that Mr. Gladstone's support to Mr. Parnell has further divided the Liberals. The Round Table Conference has led to no result, and its sitting has been indefinitely postponed. The Unionists, he said, will support the Conservative Government while it upheld the law.

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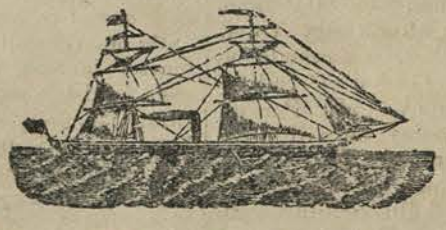

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CONTENTS.

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The Sun's Constitution.
Aurora Borealis.
Evolution.

Religious. Ode to immortality.
New Year's Address.
Progress of Christianity.
Belshazzar's Feast.
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Wm Pitt. Cornelia.
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Bait Ullah the Shrine of Mecca.

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The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A feature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon. There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c, convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very pleasing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

WARMLY WELCOMED AND GRATEFULLY ACKNOWLEDGED.

AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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